

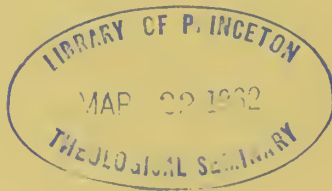
THE CHRONICLE

OF THE

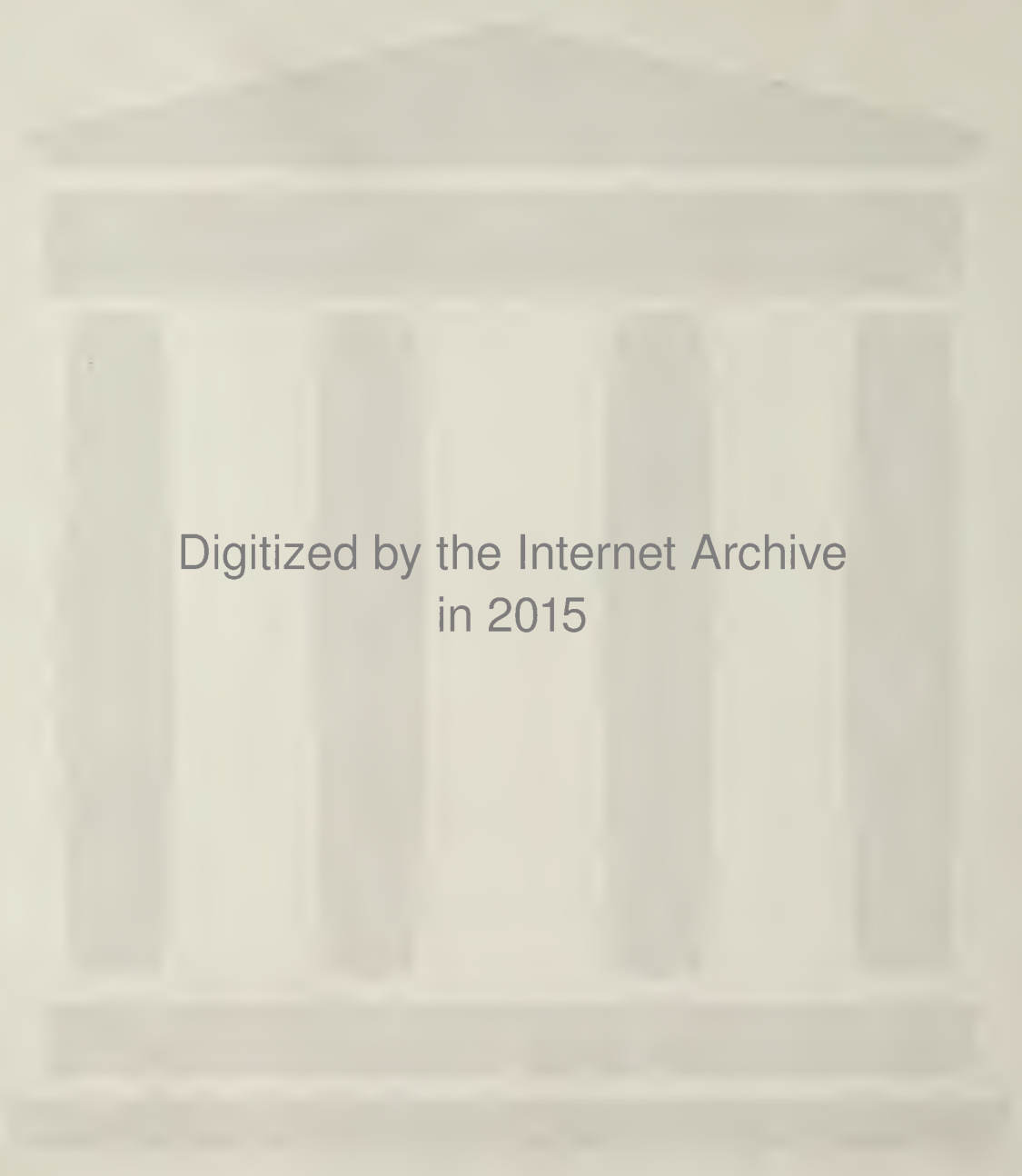


LONDON MISSIONARY SOCIETY

1896



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A MEMORABLE ROOM.*



HE friends of the Bible Society will be pleased to learn that we have succeeded in identifying the room in which the idea of the Society originated. All

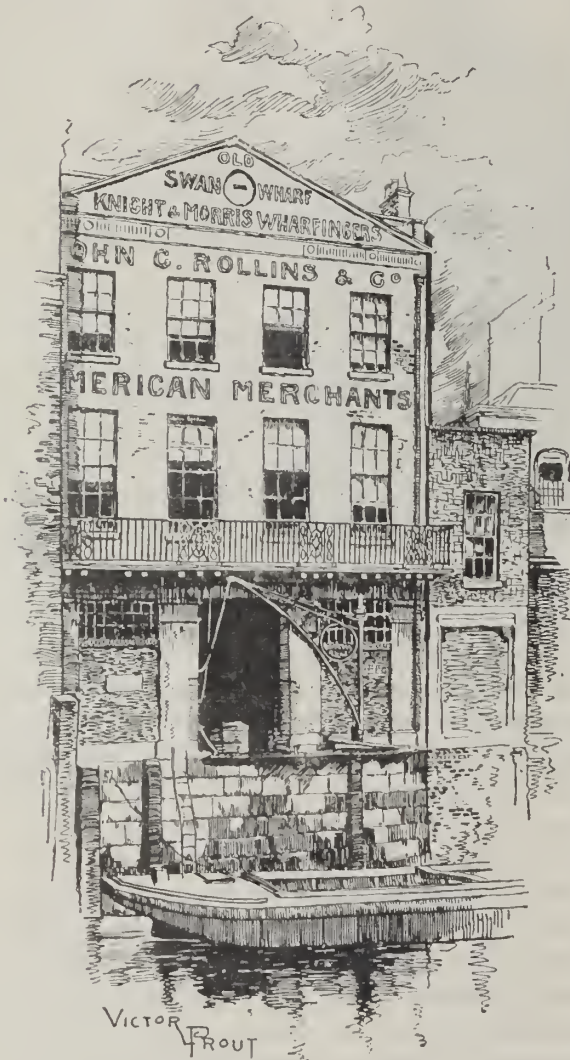
who have interested themselves in the Society's early history are aware that the Rev. Thomas Charles, of Bala, being troubled by reason of the scarcity of the Holy Scriptures in Wales, availed himself of the opportunity of a visit to London to bring the subject before his friends; and, while thinking over it one night, the idea struck him

* Reprinted from the *Bible Society Reporter*, and illustrated by blocks kindly lent by the British and Foreign Bible Society.

that a society, similar to that for the preparation and distribution of religious tracts, might be formed for supplying the Welsh with copies of the Scriptures in their own language. His friend, Mr. Tarn, to whom he imparted this scheme, introduced him to the Committee of the Religious Tract Society at their next meeting. There Mr. Charles unfolded his plan, and advocated it with all his wonted fervour, earnestness, and sweetness. Those present took up the subject with heartiness, and even enthusiasm. While they were discussing it, the Rev. Joseph Hughes, the Secretary, uttered that memorable saying: "Surely a society might be formed for the purpose; and if for Wales, why not also for the Empire and the world?" This remark was the origin of the Bible Society.

The room in which the Committee of the Religious Tract Society were assembled on this very important occasion was the counting-house of Messrs. Hardcastle and Reyner, who were partners in business as Russia merchants, at Old Swan Stairs, near Upper Thames Street. They had kindly placed this room at the disposal of the governing bodies of several religious Societies, the best known of which were the London Missionary and

Religious Tract Societies, thus rendering them a most essential service. These Societies were then in their



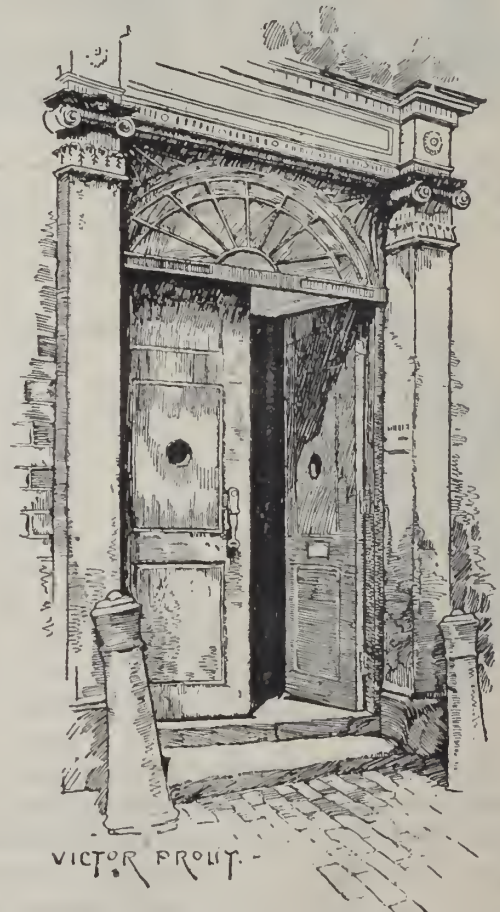
PREMISES AS SEEN FROM THE RIVER.

infancy, and their Committees were not in a position to afford offices of their own. Not only was this room thus placed at their disposal, but Mr. Hardeastle was kind enough also to provide refreshments for the members attending these meetings of Committees and of Boards. We believe that the meetings were held in the morning, and conclude that breakfast was the meal generally prepared.

Mr. Hardeastle entered on possession of these premises in the summer of 1801. He had a great affection for

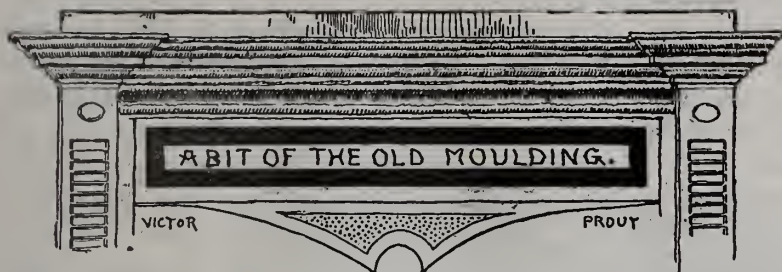
them; and, as will appear from the following letter to his eldest son, dated September 8th, 1801, evidently written soon after he had removed thither, he took a fancy to them from the very first. "You were informed," he wrote, "that we were inquiring for a counting-house and warehouse. We have succeeded, much to our satisfaction, in procuring very commodious premises at the water-side, close by Old Swan Stairs, a little above London Bridge. The counting-house looks directly upon the river, and I believe, when you see it, you will consider it to be extremely pleasant."

The building containing this counting-house is situated on Old Swan Wharf, as the place is now called, near the pier, and close to the old stairs, which are still visible. It is at present occupied by Messrs. John G. Rollins and



THE ENTRANCE DOORWAY.

Co., American merchants. Mr. Hardeastle's grandson informed us that after it had passed out of his grand-



father's possession it was tenanted for many years by Mr. Richard Thornton, and that he had no reason to believe it had been destroyed, as was generally supposed. The owner also told us that he knew it had been for a long time in Mr. Thornton's possession before it was taken by his present tenants. This seemed conclusive that these two gentlemen were referring to the same building; but the most satisfactory evidence was afforded by an examination of the rate-books. It is there entered as having been tenanted by Mr. Hardcastle at the beginning of this century. In 1816 he was succeeded by Mr. John Mann, the designation of whose firm was, in 1822, changed to that of Messrs. Kearton and Mann. From 1823 to 1868 part of the premises, if not the whole, was in the occupation of Messrs. Richard Thornton and Co. In 1868 the ratepayer was Mr. Thomas Thornton, but in the next year the name of Thornton disappears, and the names of Messrs. Knight and Morris occur in its place. In 1888, Mr. John G. Rollins is entered as tenant. The evidence, therefore, that the house now occupied by Messrs. Rollins and Co. is the same as that

taken by Mr. Hardcastle in 1801 appears to us quite conclusive.

The room itself is certainly both commodious and pleasant. It extends right across the house, the windows at the back overlooking the lane, and those in the front having an excellent view of the river. It is a square apartment about twenty-seven feet by twenty-four, the height being about eighteen feet. An ornamental cornice runs round the upper part of the walls, and the very appearance of this cornice shows plainly that the room is not a modern one. One corner of this floor is divided from the rest by a light partition, but this is apparently modern, and the cornice round the top of the walls is continued over it, thus clearly defining the original size of the counting-house. A smaller room is used as a private office by the manager of the present firm; and, most probably, Mr. Hardcastle did the same, for we observe that the Rev. John Townsend, when referring to his office in a letter hereafter to be quoted, employs the plural number, saying "rooms," and not "room." There is a window to this little office, and there are three windows to the counting-house, and a light balcony is in front of all four. The view from these windows is animated and picturesque; and on a fine day, when the sun is lighting up the waters of the Thames, and vessels are passing to and fro, the whole office must have been, as Mr. Hardcastle himself described it, "extremely pleasant." In the early years of



THE ROOM, AS IT NOW IS, IN WHICH THE MEETINGS WERE HELD.—VIEW TOWARDS THE RIVER.

the century, before the present London Bridge was built, and before most useful, but very ugly, steamboats appeared on the river, the view must have been much more pleasing. The principal feature in it is St. Saviour's Church on the other side of the river.

There is no doubt that the house is an old one. It was originally built on strong wooden piles placed upon a stone foundation. Many of the beams are made of solid oak. There are two deep safes, one on either side of the spot where the fire-place used to be, and their depth shows the thickness of the walls. The little mantel-piece over the fire-place in the side office is delicately carved. In fact, it is not such a house as the builders of the present day generally erect.

We felt quite certain, when we were standing in this room, that it is the one which Mr. Hardcastle employed in such an excellent way. Let us imagine that we are seated at the table placed along the room. The Rev. Matthew Wilks is in the chair, and the Rev. Joseph Hughes, Secretary of the Religious Tract Society, and

afterwards one of the Secretaries of the Bible Society, is beside him. Mr. Tarn has just introduced Mr. Charles, and soon we lose all consciousness of the surrounding scene as we listen to his fervent and eloquent appeal for the supply of Scriptures in Wales, knowing, as he does,

the urgent demand for them. We listen with breathless attention as he tells the story of the little girl, belonging to his own congregation, who, one day, when he asked her about the text from which he had preached, gave him the singular reply: "The weather, sir, has been so bad that I could not get to read the Bible." Then he found that she had been in the habit of walking every week, weather permitting, seven miles over the hills to obtain access to a Welsh Bible, from which she could read his text. The deepest interest prevails. When Mr. Charles's sweet voice ceases, sev-



OLD SWAN STAIRS AND THE WAREHOUSES.

[From an old print in the British Museum.]

eral take up the subject, which meets with general approval. Then we catch the remarkable words which fall from the lips of Mr. Hughes, and which are really the seed-corn of the Bible Society. We hear all present

ask him to write a resolution, which is, then and there, entered in the Committee's minute-book.

In this room several meetings of the Tract Society's



Committee were held to consider and further the plans for founding the new Society. In this room, William Wilberforce, on April 21st, 1803, had an interview with the Committee, and it is imagined by many, from the following statement in his biography, that he was the chief person concerned in establishing the Bible Society. "Here," as he would often mention, "a few of us met together in Mr. Hardcastle's counting-house, at a later hour than suited City habits, out of a regard to my convenience, and yet on so dark a morning that we discussed by candlelight, while we resolved upon the establishment of the Bible Society." The idea of its

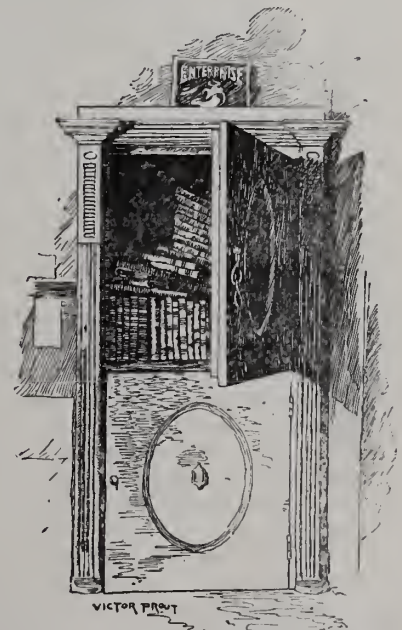
establishment had, in fact, made a long step forward already, and Mr. Alers-Hankey, who presided on that occasion, was by no means pleased with the dilatory character of Mr. Wilberforce's advice.

In this room, on January 10th, 1804, Mr. Hughes suggested the brief but comprehensive title of the Society, by which it has ever since been known, and stamped it permanently as the British and Foreign Bible Society.

In this room several meetings of the sub-committees of the Society were held after it had been founded at the meeting which rejoiced so many hearts at the Old London Tavern, on March 7th, 1804. This room contains fragrant memories of Lord Teignmouth, once Governor-General of India, and afterwards first President of the Bible Society, of Zachary Macaulay, father of the distinguished historian, essayist, and poet, and of that sweet and gentle character, Granville Sharp. In fact, the room is full of the most pleasing and delightful associations.

We do not find that Mr. Hardcastle himself attended any of these meetings, though his name is enrolled in the Bible House as a member of the first Committee. He reserved his personal exertions for the London Missionary Society, or the Missionary Society, as he liked to call it; but he freely gave up this room for the accommodation of the Tract Society's Committee, and of the new Society's

sub-committees; and when Mr. Hughes cordially thanked him for this service, when the Committee of the Tract Society left it for premises of their own, he was right to add a few words about the history of the Bible Society.



THE OLD SAFE.

"Well may sentiments of equal warmth," he said, "resound from all the nations of the earth, when it shall be told them that the plan of the British and Foreign Bible Society was proposed, and advanced far towards its mature state, on your premises." Well might the Rev. John Townsend exclaim, when thinking of this office: "These rooms, in my judgment, are second to none but that in which the disciples met after their Master's ascension, and from whence they went to enlighten and to bless a dark and guilty world."

HENRY MORRIS.



FROM THE FOREIGN SECRETARY.

THE visit of the Bechuana Chiefs to England appears to be entirely forgotten by most of our friends. At least we can only infer that it is so from the fact that the appeal for special help to provide a central school in Bechuanaland has met with scarcely any response. This being the case, it was peculiarly cheering a few days ago to receive a letter covering a cheque for £34 1s., the gatherings of a hard-working collector. The writer says:—"I had the privilege and pleasure of being present at the farewell meeting to Khama and his brother chiefs, held in the Queen's Hall in the end of November, was it not? When the appeal was made by Khama on behalf of his scheme for building an industrial school in his country, I was among those who vigorously applauded. When you followed up Khama's appeal and our applause by the quiet reminder that hand-clappings were not money, I was among those—I presume there were many—who felt that the truth of your remark searched deep into their own and their neighbours' purses." Perhaps there are others who were similarly impressed, and who are actively engaged in turning their impressions into sovereigns.

In the light of our recent communications with the Paris Missionary Society, it is interesting to note that the missionaries in Madagascar have, without knowing anything of what had transpired here, come to the conclusion that it would be very desirable in the interests of the work in Madagascar to have French Protestantism officially represented in the island. At a meeting of the Imérina District Committee, held in January last, a resolution was passed urging the Directors to enter into negotiations with the Paris Society to take up some part of the

work in Madagascar, in order that the people might learn by such ocular demonstration that Protestant Christianity was not confined to England and the English-speaking race. It is needless to say that the Directors will very heartily welcome any co-operation the Paris Missionary Society may be able to render to the work in Madagascar, and that nothing would be more agreeable to them than that in the first instance one of the districts now occupied by the London Missionary Society in the neighbourhood of the capital should be handed over to them, as in the case of the Friends' Mission in 1868. The special deputation from the Paris Missionary Society reached Tamatave on February 5th, and, if all be well, is now in full consultation with the missionaries on the spot respecting the needs and the openings for work.

THE Directors have meanwhile thought it advisable to seek an interview with the French Minister for the Colonies in the interests of the Society's Madagascar Mission. A deputation was appointed, consisting of Mr. Arthur Marshall, the Chairman of the Southern Committee; the Rev. W. E. Cousins, M.A., as the senior missionary in Madagascar; and the Foreign Secretary. The Deputation visited Paris on March 11th, and were received by the French Minister very cordially. They had much satisfaction in conveying to him an expression of sincere thanks on behalf of the missionaries, for the kind and considerate treatment accorded to them by General Duchesne, and the officers connected with the French Expedition. They also expressed their satisfaction at the evident determination of the French authorities to maintain religious liberty for all sections of the community in the island. The chief purpose of the Deputation was, however, first to assure the French Government of the political neutrality of the agents of the Society, and of their desire to do all in their power to promote the peace, order, and well-being of the people under the new Government, and also to give evidence of the sincerity of these assurances by stating to him the views and intentions of the Directors on the important subject of education among the Malagasy people. The Minister, in reply to the address of the Deputation, after expressing his satisfaction that the conduct of the French commander and his officers towards the missionaries of the Society had gained the approval of the Directors, proceeded to remark that the present French Government was absolutely neutral in matters of religion, but that it necessarily regarded the question of education as one of peculiar importance in relation to the advancement of the people of Madagascar, and that the situation of the Government in this respect was one of considerable delicacy in regard to the work which is at present being carried on. He was glad to learn that the Society had already anticipated the Government by making some provision for instruction in the French language, and that it contemplated extending its labours in this direction. In a subsequent interview with the Chief Secretary for the Colonies much information in detail was given with reference to the educational work of the Society in Madagascar, and the Deputation were informed that the new Resident-General had been charged to make special investigation upon this important subject, and to report fully to the Government his views concerning the course which it would be necessary to adopt.

THE Deputation while in Paris had opportunities of meeting a number of influential French Protestants, and of having conference with the officials of the Paris Missionary Society. They came away rejoicing in the fraternal spirit which had been manifested by Parisian friends, but more than ever convinced that if the Society is to carry on successful work in Madagascar in days to come, it will be necessary to give special attention to the French language, and by wise concession to retain as firm a hold as it can upon the education of the people.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE former days were better than these, according to many persons; but the following minute of the Directors, on Tuesday, April 8th, 1845, regarding the Jubilee year of the Society, cannot be repeated in this Centenary year:—

"Several expressed, with feelings of deep regret, their disappointment at the cold manner in which the Jubilee had been responded to by ministers in the country, and suggested the importance and necessity of giving prominence to the subject at their annual meetings in May, to prevent the year of Jubilee passing away, and leaving the Society in circumstances of fearful disappointment and humiliation rather than those of encouragement, joyfulness, and praise."

We have now "circumstances of encouragement, joyfulness, and praise."

The Centenary Fund, standing at £95,630 9s. 9d., in the middle of March, is sure to surpass the minimum of £100,000 asked for by the Directors, while the circulation amongst the Auxiliaries of the "encouraging figures," prepared at the instance and cost of the Treasurer, and described in the February CHRONICLE, has gone far to show the churches what some of us had faith to believe—or rather, sight to see—that the maintenance of our present work is not beyond their power, given their willingness. The widest possible use of these figures is advocated. I shall be glad to visit any Auxiliary with them, and point out their significance. Their careful study cannot fail to increase the reassuring confidence of our constituency in its ability to meet present needs, which is so gratifying a feature of the end of this financial year.

No one less than a prophet can tell what the forthcoming balance-sheet will be. So far we have no indication of a rise in the ordinary income. The amount of legacies is more than twice as much as last year, and considerably in excess of that of any of the past seven years. I imagine that the task of the new year will be to secure the much-needed rise in the ordinary income. The careful attention now being given in many directions to improving organisation will greatly help.

THE following extracts may be suggestive. From the Far West a minister writes:—

"My church, at my request in June last, resolved that the usual income should not suffer at the expense of the Centenary Fund. My Sunday-school class, which numbers about eighteen—several of them servant-girls, and the rest of them not wealthy,—to set a good example to my church and churches in the district, has undertaken to raise £10 for the Centenary Fund. My church, which numbers only about 130 members, chiefly of the working class, is active and energetic, and has the interest of the L.M.S. deeply at heart."

A country minister, near London, reports as follows of the Self-Denial Week:—

"The amount contributed is not a large sum, but it means for our people a self-sacrifice such as would be well for our city churches to imitate. It meant to many simply bread for a whole week on which to do their daily work; but what has been done was done willingly and cheerfully. Having joined in the effort myself, I can testify that it has been a real joy and pleasure to us all.

"Further, I wish to state that the offerings for church purposes have in no way suffered by this special effort."

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

OUR readers will note that in this issue of the CHRONICLE special prominence is again given to Women's Work. This is done to meet the needs of those who depended on the *Quarterly News*.

A COLLECTOR for the Society living in the Eastern counties has succeeded in persuading ten friends to take a copy of the Founders' Week Convention Report, and when forwarding a guinea for the books expressed his satisfaction at the result of his effort. It involved much "pegging away," and only after persistent and continuous work did he succeed. Is not such an example worthy of imitation? We are greatly troubled at the comparatively small use this admirable epitome of a world-wide work is put to.

ANOTHER correspondent sends for a parcel of the same book for gratuitous distribution among the poor ministers of his county. Are there not many who might, to advantage, do the same?

THE Treasurer of the Canadian Congregational Foreign Missionary Society, in acknowledging a copy of Mr. Silvester Horne's "Story of the L.M.S.," says that he has already read most of it, and can think of nothing in fiction as interesting, in adventure as thrilling, or in Christian work as inspiring as this plain record of the L.M.S. work. If, as some have said, the history of missions in general is the 29th chapter of the Book of Acts, this L.M.S. record is the continuation in these days of the 11th of Hebrews, and a grand sermon in itself on the first verse of the 12th of Hebrews."

WE do not often quote the eulogistic references to the Society which we constantly come across in missionary literature, reviews, &c., but the above extract is typical of what has been said or written again and again about Mr. Horne's book. The Society and the churches owe him a debt of lasting gratitude for that volume. The demand for it is steadily maintained. Will our readers make a point of asking friends sceptical about missions the question: "Have you read Silvester Horne's 'Story of the L.M.S.'?" and if the answer is, as it must be among people sceptical on the point, "No," quietly advise them to get a copy.

CHILDREN'S MISSIONARY DEMONSTRATIONS in large cities and towns are one of the most inspiring and successful means for maintaining and extending interest in the work, and as the musical factor in such demonstrations is of prime importance, it has to be specially provided for. For this purpose we have prepared a selection of Hymns and Tunes for Choir Competition, or for a Young People's Service of Praise. They number fifteen, and are printed in both notations, facing one another. Single copies can be purchased for 1½d., but in quantity the price is *ten shillings* the hundred net, and can be obtained from any bookseller through John Snow & Co., 2, Ivy Lane, E.C., or direct from the Mission House.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, February 25th, 1896.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 85.

The Directors welcomed Miss Waite, of Mirzapur, and Dr. R. J. Ashton, of Kachhwa, North India, and bade farewell to the Rev. E. P. Rice, B.A., on his return to Chik Ballapur, South India, with Mrs. Rice.

The following resolution was adopted:—"That the Directors cordially invite offers of service at home from persons of both sexes who wish to devote themselves to missionary work at their own expense, and who, being unable to go abroad, can yet make it the business of their lives to promote the interests of the London Missionary Society among the churches in this country."

The return to England of Miss Schultze, of Samoa, at the end of the present year, and of Mrs. Marriott, of Samoa, in 1897, was sanctioned.

Board Meeting, March 10th, 1896.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 59.

The following appointments were made:—Mr. C. J. Cribb and Mr. A. J. Hutchinson, to Amoy; Mr. O. H. Stursberg, to Berhampur, to succeed the late Rev. W. B. Phillips; Mr. D. L. Thomas and Mr. Harry Johnson, to the Tanganyika Mission, Central Africa; Mr. A. B. Wookey, B.A., and Mr. J. H. Morley, to Samoa.

Offers of service by Miss Lillie A. Bovey and Miss Frances Hare were accepted. The resignation of Miss Rea of Shanghai, on account of her engagement of marriage, was accepted.

The Board heard with very deep regret of the sudden death of the Rev. W. B. Phillips, of Berhampur, and the immediate return of Mrs. Phillips to England was sanctioned.

The transfer of the services of the Rev. E. Lewis, of Bellary, to the British and Foreign Bible Society, for such a period as will be required to complete the revision of the Scriptures in the Telugu language, was agreed to in view of the great importance of the work and urgency of the need.

The Directors accepted, with very grateful thanks, an offer by Stephen Massey, Esq., of Manchester, of the sum of £500 for the purpose of erecting at Chung King a new mission-house in memory of the late Mrs. Wm. Owen.

The return of Dr. S. S. McFarlane, of Chi Chou, in the coming autumn was approved.

NO SENSE OF SIN.—The difficulty with the Japanese, a lady missionary says, especially with women of the upper class, is to make them believe that they are sinners, and she gives this instance:—"I was talking one day to a dear little woman of very good family, an officer's wife here, and was telling her that before the one true God we are all sinners. She listened politely, and then, covering her face with her hands, she burst into a peal of quiet laughter. 'I do beg your pardon,' she said, 'but I a sinner! the idea is too ridiculous.' You see it is firmly believed in many cases among men, and women too, that other nations may need a Saviour, but not Japan; Japan is the country of the gods, the Japanese the children of the gods, and therefore they cannot sin."—*C.M. Gleaner.*

BAPTISM AT CALCUTTA.

THE Rev. J. Levitt, of Calcutta, gives the following interesting details of his first native baptism—the first-fruits of the Kidderpore Mission:—

"Some six months ago two young Hindus attended the morning service in Hastings Chapel. I did not see them again for over a month, and all inquiries concerning them were fruitless. At the end of this period they came again, and, though I tried to see them after the service, they were out of the Church and away before I could speak with them. In the middle of the week, however, one visited me at my house saying he would like to speak with me on the subject of my address. Of course I was delighted, and ascertained where he lived, and our conversation was (to me at least) of a highly interesting character. I gathered that he was highly connected: one brother was a deputy magistrate, another brother a doctor, and his father was a Government servant drawing Rs. 500 per month. Beheer Vehary Mookerjee himself was in Government employ on a monthly salary of Rs. 75.

"Shortly after this conversation Vehary was sent away on a commission, and I saw nothing of him for two months. At the end of this time he called on me asking to be baptized. He had thought the question over, he told me, had talked with his father and brothers, and, though he would have to leave all, he felt the hand of God was upon him and he must yield to the dictates of his conscience. Further information was elicited. His father-in-law had been a secret believer; they had read the Word together; without missionary guidance the light had dawned upon him from the Word alone. He had fought against what he had seen was a duty. His wife also was strongly opposed to his baptism, and his father and brothers had agreed to support her in withholding his only son from him in the event of his being baptized. Still he felt his duty clear, and he was prepared to be baptized and to have his son baptized, and leave the future to bring his wife to him.

"I was not prepared to act on so short a notice, and emphasised the difficulties of his position, asking him to reconsider the question in all its lights. We prayed together, and he left me. I called at his house shortly afterwards, and he renewed his request. Putting the matter aside again I made inquiries concerning him, and found all he had told me correct. Another conversation followed, and I was convinced that the Spirit was leading him. Not wishing to be in haste, I invited Mr. Doss to speak with him, thinking his larger experience would be helpful to a decision. The result was that Mr. Doss was thoroughly satisfied, saying it was not often a man well-to-do stepped forward as he had done, asking for baptism. We agreed therefore to baptize, and appointed Sunday evening as the date of baptism. On the Saturday he came to me to say his father had become suspicious from his preparations to leave his house, and had seized and sent away the child. His only hope of drawing his wife

was through the child ; could the ceremony be postponed till he gained the custody of the child ? This was done, and on February 5th he presented himself with his son, and after a full and intelligent declaration of his reasons for forsaking Hinduism, he delivered up his Poita, and was baptized. He has taken a house near us, and is in living evidence that the Spirit is at work through the Word."

LETTER TO THE EDITOR.

SIR,—The members of the Manchester Ladies' Association for Women Missions, L.M.S., have just held a meeting which has proved so interesting and heart-stirring as to make them desire to invite other communities of Christian women to attempt a similar thing. Instead of their usual spring missionary meeting they decided upon a half-day prayer-meeting on behalf of foreign missions, and invited to join them the Christian women of other denominations in the district. Putting themselves into personal communication with the lady secretaries of the following missionary societies—Church of England, Baptist, Presbyterian, Wesleyan, Moravian, and Society of Friends—they were so happy as to obtain the co-operation of one and all, who were then asked to unite in a four-hour prayer-meeting to be held in a large room of the Young Men's Christian Association.

A lady representing each denomination was selected to preside during one half-hour, speaking for not more than ten minutes, then throwing the meeting open for prayer, and making way for her successor during the singing of a hymn ; the half-hour from 4 to 4.30 being the interval for tea. The arrangement worked perfectly, and the meeting was largely attended during the whole afternoon—for a time, indeed, being overcrowded. It was, however, the spirit and temper of the meeting that stirred all our hearts to deepest thanksgiving. Truly the Lord Himself met with us in that upper room, and we were drawn very near indeed to each other and to Him.

We were shown some of the great needs of the foreign work and workers, and taught to pray for specific things. And we were led to ask great and special blessings for the churches at home in regard to Christ's call to them for larger gifts and deeper consecration. That we were a company of women belonging to different communions seemed actually to enhance the peculiar sense of union which every one seemed to realise. Lifted above secondary and non-essential considerations into a clearer air, we were given a happy foretaste of the time when the grander realities of oneness in Christ and common devotion to the interests of His Kingdom shall outweigh all minor differences, and heaven dawn radiantly upon the Church whether here or beyond the veil. Trusting that our happy experience may incite other ladies' associations to attempt the same.—Yours sincerely,

Bowdon.

M. H.

YOUNG PEOPLE'S CONVERSAZIONE.

INTERESTING NEW DEPARTURE.

A CONVERSAZIONE was held at the Mission House on Friday, February 21st, during which Revs. J. G. Hawker (of Belgium), Sidney J. Long (of Coimbatore), and J. L. Green (of Demerara) explained some of the objects of interest to be found in the Museum. The meeting in the Board Room afterwards was a great success, as, although the weather was very uninviting, there were about 150 present, taxing the available sitting accommodation to the utmost. It was a most representative gathering, for there were delegates from places as far apart as Cheshunt and Croydon in one direction, and Buckhurst Hill and Richmond in another, and all seemed to have come with a determination to make the best use of any suggestions that might be made as to the various ways and means of helping, in their respective churches, to increase the interest taken in the work of foreign missions.

Mr. Arnold Pye-Smith, J.P., presided at the commencement, and expressed his gratification at the response made by representatives of both sexes to the invitation of the Young Men's Missionary Band and Young Women's Missionary Band. After having given a most cordial welcome to all, the Chairman read a letter just received from Dr. Eliot Curwen, a former member of the Band, now at Peking, in which he graphically described the terrible insanitary condition of that city, which has suffered during the past year from the worst visitation of cholera during the last quarter of a century, no fewer than 67,000 having fallen victims to the epidemic. Mr. Pye-Smith having to leave early, the chair was then taken by Rev. George Cousins, who described the course of events which had led up to that meeting. The Young Men's Missionary Band had found it necessary during the past few years to re-shape its plans, chiefly owing to the rise and progress of the Christian Endeavour Societies. It had previously sought to establish local bands in each church, but when the Endeavour Societies grew up with their missionary branches, it was felt undesirable to multiply agencies unnecessarily, and thus the present policy was adopted—*i.e.*, to work as far as possible in harmony with existing societies. What the Band wanted to do was to get into living personal touch with Christian Bands, Endeavour Societies, and Young People's Classes generally, and to co-operate with them in supporting the missionary work. The Band was constantly losing its best men owing to their promotion to service abroad, ten of its former members being now engaged in the mission-field ; while fifteen were in training at college with a view to similar service. The need, therefore, was to keep up the membership by constantly bringing the claims of the foreign field before the young men of our churches, and so enlisting fresh help and sympathy.

Miss Milledge, Secretary of the Y.W.M.B., then spoke on

behalf of that organisation. The Young Women's Band was only a few months old, and to many was only a name. The important part recently taken by women, both in the actual work in the mission field, and also in the management of the Society at home, had rendered some such institution necessary. The objects in view were similar to those of the Young Men's Band. It was sought, by having one or two representatives from each church, to bring the work of the Society more prominently before the young women of our churches.

Work was also proposed in the direction of interesting children in day-schools in foreign missionary enterprise. Every member on joining was asked to do some definite work for the Society. There were now some seventy-one members, representing only twenty-six out of the 240 Congregational churches in London, so that there remained still much to be done to make the Band thoroughly representative.

Mr. George Hardy, of Camberwell Green Y.P.S.C.E., was convinced that for future workers and helpers the missionary societies would look largely to the Endeavour Societies. Delegates from Horbury (Notting Hill), Raleigh Memorial (Stoke Newington), Clifton (Peckham), Rouel Road (Bermondsey), Bromley (Kent), Marlborough (Peckham), George Street (Croydon), Hare Court (Canonbury), City Road, Crossbrook Street (Cheshunt), Buckhurst Hill, Lyndhurst Road (Hampstead), and elsewhere also took part in the conference, and it was soon evident that a large amount of solid work is being done by these Young People's Societies for the missionary cause.

The following were some of the suggestions whereby help might be rendered: Penny-a-week subscriptions; Sunday-school teachers to acquaint their children with missionary facts; juvenile working parties; carpentering classes for boys, proceeds of sale of work going to the Society's funds; sending out magazines and letters to missionaries; local missionary conferences; praying for missionaries; talking of missions to those not interested; teaching children missionary geography by means of sand-maps, &c.

Rev. J. L. Green congratulated the speakers on the practical nature of their suggestions, and referred to the meeting as being one of intense interest, the inspiration of which would exert an influence far and wide.

Rev. J. S. Hawker, of Belgaum, compared the L.M.S. to a tree bearing its fruit abroad, but having its roots in the churches at home, whence it drew its strength.

The following resolution was then carried unanimously:—"That this gathering of representatives and delegates from the Young People's Societies of the Congregational churches of London, recognising the claims of foreign missions generally, and of the London Missionary Society in particular, recommend that, so far as possible, each such Young People's Society should (1) hold regular meetings (quarterly if this can be arranged) for the con-

sideration of missionary topics; (2) urge its members to purchase and read missionary magazines and books, and also to join the Watchers' Band Prayer Union; (3) invite its members to contribute a regular sum, however small, towards the general funds of the Society, or for the support of some special object decided upon; (4) appoint a lady and gentleman to act respectively as their delegates to the Y.W.M.B. and the Y.M.M.B.; and (5) appoint a missionary sub-committee to carry out the above."

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during April:—

- April 2nd.—Rev. G. Lyon Turner, M.A., Algernon Road, Lewisham.
 " 9th.—Rev. H. Weatherhead, Earlsfield.
 " 16th.—Rev. H. Le Pla, Gospel Oak.
 " 23rd.—Rev. T. C. Udall, Dalston.
 " 30th.—Rev. W. A. Linington, Horselydown.

BOOK NOTICE.

THE NEW TESTAMENT IN CURRENT ENGLISH. By Ferrar Fenton. London: J. S. Dodington, 62, Upper Street, Islington, N.; S. W. Partridge & Co., 8 and 9 Paternoster Row, E.C. In various bindings from 2s. 6d. net upwards.

THE author of this version of the New Testament has evidently devoted much pains and diligent labour to his work, but whether he has produced a translation of any real or lasting merit is open to question. The work of one man, the translation labours under all the disadvantages and is marked by the blemishes inseparable from such a production. His scholarship often strikes one as sadly defective. Some renderings are utterly unaccountable. On what authority they are based no ordinary classical or New Testament lexicon in any way shows. Other passages, though new, fail to commend themselves as improvements on the old. On the other hand, however, in dozens of places a slight change of rendering, giving a more modern turn to a word, or a phrase, tends to bring out the meaning more clearly and to add freshness to the passage. Used with discrimination, this version might serve a good and useful purpose, if placed in the hands of English-speaking natives in the mission-field, to whom the archaic forms found even in the Revised Version are often a great puzzle.



IN chronicling the death of the Rev. Nathaniel George Clark, D.D., LL.D., who for twenty-nine years worthily filled the office of Corresponding Secretary of the American Board (answering to the Foreign Secretary of our own Society), we desire to express sincere sympathy with that Board, so nearly resembling our own in constitution, historical development, and present position, and at the same time to record our high appreciation of the Christian consecration and the able statesmanship of this distinguished missionary secretary.

We are glad to reproduce from the *Missionary Herald* the following extracts concerning him:—"Dr. Clark was born at Calais, Vt., January 18th, 1825, where his father was a prominent physician. His theological studies, commenced at Andover Seminary, were interrupted by a call to a tutorship in his *alma mater*, which he filled in the year 1849-50. Subsequently he pursued his studies at Andover and at Auburn Theological Seminaries, graduating from the latter institution in 1852.

"In 1852 he accepted a call given him to the professorship of English literature in the University of Vermont, and after a sojourn for study in Germany, he took up the duties of his office, which, in 1857, were enlarged to include the professorship of Latin. In 1863 he became professor of logic, rhetoric, and English literature in Union College, Schenectady, N.Y. He had previously, October 13th, 1857, received ordination as a minister of the Gospel.

"At the annual meeting of the American Board in 1865, Dr. Rufus Anderson announced his intention of withdrawing at the close of the next year from the active service of the Board as Corresponding Secretary, and Professor Clark was chosen as his successor. Associated for one year with Dr. Anderson, he assumed the whole charge of the foreign correspondence in 1866, and for fourteen years, until Dr. John O. Means was called to share with him the duties of the office, he bore alone the heavy burden of the foreign department.

"For twenty-nine years he served the Board, the churches of America, and the missionary forces in the field, leaving the work only when physical infirmities made it impossible for him to render the service which lay nearest his heart. He tendered his resignation at the annual meeting of the Board at Madison in 1894, since which time he has been gradually failing in health, till, on the 4th of January last, God called him from his earthly home at West Roxbury to the Home above.

"He had a commanding presence, but it was not his presence or manner or voice that impressed his audiences when he spoke. Yet they were impressed always and profoundly by his manifest sincerity, by his contagious enthusiasm, his lofty courage and hopefulness, his faith in God and in the Gospel of the Son of

God, and, perhaps more than all else, by the breadth of his Christian love. He had a great heart, so great that it sometimes seemed that it might imperil his judgment. He looked upon the missionaries, whose Secretary he was, not as agents of an organisation of which he was the official head, but as fellow-workers unto the Kingdom, with whom he loved to come into close personal relations.

"The two events which most conspicuously marked the administration of Secretary Clark were the organisation of the Women's Boards of Missions and the establishment of the Japan Mission. It was by his favouring counsels that, in 1868, three years after he became Secretary, a noble band of women united in special work upon the foreign missionary field, and he gave them his enthusiastic support, and watched with greatest interest the success and growth of their enterprises. From the day on which Joseph Neesima pleaded with him to do something for his country until his work on earth was ended, Dr. Clark bore on his heart the interests of Japan. He organised the Mission, he sent out with his personal benediction every one of the Board's missionaries, all of whom were to him as sons and daughters. He watched the growth in that empire with deep joy not unmixed with many anxieties. It was indicative of his profound love for this Mission and its work that, on one of the last days of his life, and among his last conscious utterances, after he had slowly and with feeble voice prayed for each member of the home circle, he ended his supplications with the single petition, 'God bless Japan!'"

THE Jubilee of the Old Calabar Mission of the U.P. Foreign Board is to be celebrated this month under very singular circumstances. The three fathers of this well-known Mission, who were joyfully anticipating the celebration, have all been called to their rest during the year, and the Jubilee must now be held around their freshly-made graves.

THE last of these three pioneers was the Rev. W. Anderson, who spent nearly fifty years of untiring service in Old Calabar, and who only returned there last autumn to celebrate this Jubilee. But this was not to be, and he, too, received the Call last December, at the ripe age of eighty-four.

THE little Scotch Mission to Lepers in India and the East seems to be doing active and noble work. The Superintendent of this Mission, Mr. Bailey, of Edinburgh, is now in India, visiting their asylums and stations, and his letters home, which are issued as an "Occasional Paper," bear testimony to the good results of the work amongst those poor and otherwise forsaken creatures. The descriptions of the services he is holding in many places are very touching. One young woman, in a beautiful prayer, thanked God that He had brought this disease upon her, as it had been the means of leading her to Christ.

THE Wesleyan Lay Mission to Central China have a most encouraging tale to tell of work amongst the blind. They have had a school in Hankow for some eight years, where the inmates are taught on a modified Braille system. Industrial work is also a strong feature, and the boys are instructed in straw and basket work, knitting, netting, &c., and some are thus able to support themselves when trained. The

workers have some ground for thankfulness, too, in the spiritual results attending their efforts among these poor, blind lads.

THE industrial establishments of the Basle Mission in India brought in a profit to that Society in 1894 of over £4,640. These establishments consist of three weaving rooms, one carpenter's workshop, one machine shop, and five tileries. M. Oehler, the Director of the Basle Missionary Society, in answer to the objection, that a bait was thus offered to conversion, wrote:—"The end which we aim at in our industrial enterprise is not to rouse in the heathen the desire of being converted. We only aim at making it possible for those who have this desire to carry it out. One great obstacle to conversion in India is removed if we can offer our converts a means of gaining their bread, which they lose when they are converted. The tileries, with their hard work, which is considered degrading by the Hindus, with the strict discipline exercised over the workmen, and the slender wages they receive, have very few attractions for men who were in comfortable circumstances before their conversion." The capital for these industries was advanced by friends of the Society, who bear all the risks, giving the Society the entire profit.—*Revue des Missions Contemporaines*.

THE Gossner Mission celebrated its jubilee last year. Its principal work has been amongst the Kols of Chota Nagpur, where, after five years of apparently fruitless effort, its missionaries met with striking success. It has now ten stations in Chota Nagpur, with twenty-three missionaries, and a baptized community of more than 35,000 souls. The Kols are partly of Dravidian race, and are much oppressed by their Hindu rulers. Missions do not encounter so many difficulties among these aboriginal races as among the Hindus. Two thousand Kols were added to the Church in the year 1893. Unfortunately, not only the Jesuits, but the Society for the Propagation of the Gospel, have started counter-missions, which refuse to recognise the German Protestants as a branch of the true Church!—*Der Missions-Freund*.

THE Portuguese Government has decided on the expulsion of the Swiss Protestant missionary from the neighbourhood of Delagoa Bay. Two other missionaries of the same Society have gone to Lisbon to protest against this measure.—*Journal des Missions Evangéliques*.

THE Moravian Church finished its last financial year with a deficit of 143,666 francs. An appeal for prayer was addressed to the members of the Church. By humble prayer and personal sacrifices, and with the help of the friends of Moravian missions all over the world, the Moravian community has succeeded in clearing this debt. This Society is now asking for an augmentation of 200,000 francs to its annual income, to maintain the development of its work, notably in East Africa and in Queensland.—*Journal des Missions Evangéliques*.

THE prospects of Pastor Faber's mission in Persia are darkened since the Kurdish Skeik Gul Baba, who had accepted Christianity, and become the friend and helper of the missionaries, has been murdered by an assassin sent from Teheran. He had to

pay for his conversion by his death; and the event is another proof of the intensity of Mohammedan fanaticism in Persia.—*Der Missions-Freund*.

THE missionaries of the Basle Society at Abetifi, among the Ashantis, reported just before the war a growing irritation against the Christians. But they were not without encouragements. A former fetishman, who died lately at Bompata, had become one of the pillars of the Christian church, which was only founded there in 1891. His old mother, whom the missionary, on his visit, received by baptism into the church, speaking of her loss, said, "We suffered, but we could not grieve; he was so happy!" And she added: "I have lost many children by death; none of them could tell me where he was going; but he knew. This is why I believe, and I am happy myself."—*Evangéliche Heidenbote*.

FEVER continues to mow down the workmen of God in the fatal climate of the West Coast of Africa. On the 22nd of last October the missionary Roess died on the Gold Coast, where he had been working for six years. It is the seventh death in the ranks of the Basle Society, on the West Coast of Africa, since the month of May last. But the work goes on. There has never been such a number of baptisms as on the last missionary tour. In the district of Akem especially, among the Chi population, converts are very numerous. The fortress of heathendom does not yet fall down in large masses; it is only separate stones which are being detached; but the frequency of the fact is remarkable, and begins to disintegrate the mass of heathendom. To prove this, it is enough to remember that in 1864, after thirty-seven years of work, the Basle Mission counted 961 Christians on the Gold Coast. In the course of the last inspection, the missionaries registered 962 adult baptisms, and the number of Christians had risen to 13,036, of whom 5,442 are communicants, besides 479 catechumens.—*Evangéliche Heidenbote*.

THE serious illness of M. Coillard is reported from the French Protestant Mission on the Zambesi.

IN Würtemberg, where the Sunday-schools and continuation-schools are regulated by the State, an ordinance was passed last year that home and foreign missions should be among the subjects treated in the course of religious instruction prescribed in these schools. "This is the first time in Germany that teaching about missions has been expressly enjoined in schools managed by the State. The history of missions is thus officially recognised, and its study made compulsory. This is a strong proof of the development of the missionary spirit at home. A few decades ago such an ordinance could not even have been thought of. We are living in a time in which missions are stepping out of the narrow circle in which they have hitherto worked with unselfish devotion and faithfulness. The scarcely visible, often despised and ridiculed little plant, has grown into a stately tree."—*Evangéliches Missions-Magazin*.

"PRAY with large hearts, not as if the only valuable bit of God's property were the spot on which *you* stand."—REV. C. A. MOORE.

WOMAN'S WORK



WOMEN'S WORK IN THE MISSION-FIELD.

A FEELING of general satisfaction will be felt, no doubt, at this incorporation of *Quarterly News* with the CHRONICLE. It is a step towards the realisation of the ideal missionary society, wherein men and women work side by side, as *helpmeets* in the true sense of the word, at home and abroad, in "council and in fight."

In the history of the hundred years of the London Missionary Society's labours, there are few scenes of toil and self-sacrifice from which women have been absent; voiceless, it may be, and unofficially recognised, but still there. The story of woman's work does not begin with women's societies; it is co-existent with that of men. From the very inception of missions we see her as a co-worker. In our Society, the first party that went forth, in 1786, in the *Duff*, included women. We read of brave Mrs. Eyre, who remained among the savages of Tahiti; of Mrs. Henry, Mrs. Shelly, Mrs. Davies, and Mrs. Hayward, all among the pioneers of the South Seas. And before the years when women were as much in evidence as they are now, a noble army of them "maintained the strife."

Whatever the future may witness of development in women's work, the Christian home and Christian wife and mother can never fail in winning victories for Christ among the heathen, and again in predisposing the children to the missionary life. Thank God that this latter is of such frequent occurrence in our Society!

But while the whole century of missions tells the story of woman's work, it is the latter half which has witnessed her bestirring herself in response to the Master's call to go forth independently, feeling that to preach the Gospel is her vocation even as it is her brother's. To-day, more than one-third of the force in the field are women; and it is said that, counting wives of missionaries, there are a thousand more than men now abroad. Truly, it seems as if the prophecy in the sixty-eighth Psalm—"the women who publish the tidings are a great host"—is being verified. From 1834, when the "Society for Promoting Female Education in the East" was founded (the outcome of the appeals of Mr. Abell, an American missionary from China), the different sections of the Protestant Church have awakened to their responsibilities as to

women; and now we have twelve societies organised by women sending forth workers. Above 800 European ladies, many of them being medical workers, and twenty-three fully-qualified doctors, are reaching the women of twenty different countries. They are aided by more than 2,000 native helpers. One of the latest developments of this enterprise is the Student Volunteer Missionary Union, which reaches the University women of our country. Not fewer than 130 students, representing women's colleges in London, Oxford, Cambridge, Glasgow, Edinburgh, Dublin, and Belfast, have steadfastly resolved: "It is my purpose, if God permits, to become a foreign missionary"; and already, in Bombay, is beginning a missionary settlement for University women working together on evangelical lines for the salvation of Parsee women.

But shall we rest content with this progress? No! a thousand times, No! For what is it among the millions of heathendom? India alone calls loudly for more help, and at once! To give the heathen women, subjects of Queen Victoria, each a Bible, at the rate of 20,000 a day, would take seventeen years to accomplish. And what shall we say of the needs of China, where six young missionaries have so lately won martyr crowns? Not one-hundredth part of the people have been reached. Can we rest satisfied with the "triumphs of missions" while we are sending forth but one of every 5,000 church members, and giving less than a tenth of one per cent. on our average income to support them?

What possibilities of happiness and usefulness has this pathway of service! Women of means who will go at their own charges, or to make a home for another, can in this way become centres of blessed influence, instead of wasting time and talents where they are not required. Women of educational gifts may find spheres which are impossible to be found in England; and women of medical skill—are not thousands waiting for their ministry? How striking are the words of Mrs. Bishop, the traveller: "I could tell you things which would make it scarcely possible for anyone beginning life without a fixed purpose to avoid going into training as a medical missionary." For those whom duties keep in the home-country there is also a missionary enterprise—to stir up the churches

to enthusiasm by speech, by distribution of literature, by organisation of watchers' bands, working parties, and juvenile associations; by gathering the indispensable funds, women may take a great part.

And again, by practical consecration in our family life, by training children to love the work, to give of time and money for the support of missions, training them to be ready to respond should the call come: "Go forth!"

May the future find among our Christian women a holy enthusiasm, a glad self-consecration to the solemn obligation laid upon them by Christ, remembering that "nothing can alter the responsibility which is laid upon each soul."

FRANCES S. HALLOWES.

MISS MACEY IN TIENTSIN.

I HAVE been asked to give a short account of the work in Tientsin which fell to my share when in China; but this would now be so out of date it would hardly be worth reading, as I left China, June 9th, 1894. However, my beloved colleagues, Miss Macey and Miss Kerr, having sent me excellent accounts of their doings, I think I can weave a few of their facts together, which may be of interest to those staunch friends of the L.M.S. who read the CHRONICLE.

Miss Macey went out to China in the year 1892, and previous to this was a member of Dr. Horton's church at Hampstead. She has made excellent progress in learning Chinese, and even when I had sorrowfully to lay aside my work to return to England she was quite able to take up a good portion of it.

Miss Macey's work is carried on at our chapel in the "Ma Chia K'ou" district, a Chinese suburb of Tientsin. The chapel itself is a marvel of beauty; in fact, we say it is the finest in China! However, you must take this statement with a grain of salt, as we have not seen all the L.M.S. chapels in China. It certainly is a fine building, with its stained windows and beautiful bamboo carvings. Then it is gratifying to remember that it was built by outside subscriptions, native and foreign, through the exertions of Mr. Jonathan Lees, not by L.M.S. money. In rooms connected with this building, Miss Macey has her boys' school and girls' school, and women's prayer and evangelistic meetings. A new feature in the latter is the Dorcas element. The women were asked to work for the poor in Yen-Sau. Yen-Sau is a large country district, where we have twelve stations and a very hopeful work, but amongst (for the most part) a very poor people. Miss Macey gave the material, and the women their time and a few cash every week. The Yen-Sau women were very grateful. It would be impossible to make anyone understand, who has not been to China, how poor the country



Chinese
Teacher.

Mrs. A. D. Cousins and baby.
Rev. A. King.

Rev. A. D. Cousins.

BOYS' SCHOOL, TIENTSIN.

folk are. Floods are constantly recurring, carrying off their crops and destroying their houses. I have no hesitation in saying that in North China there are some thousands of little black-eyed Chinese children who die every winter from starvation or from illness induced by lack of proper food and warm clothing.

The school work, both for boys and girls, is deeply interesting. The children have marvellous memories. I have heard girls repeat a Gospel, a number of hymns, and other things without a single mistake. The boys would do considerably more than this, repeating their classics from cover to cover. Even the weekly examination of the latter is most arduous.

We have great difficulty in getting girls to attend a day-school, and at the age of twelve or thirteen they invariably leave us, "to prepare," their mothers say, "for getting married." Miss Macey writes she has a dozen girls on the hooks. This does not seem many, but we are still in the day of small things in North China, and contesting every inch of the ground. Give us time, your prayers, and your money, and by and by you will surely see great and marvellous things in China and in Tientsin. This is not our only girls' school. My dear senior colleague, Miss Winterbotham, whose work I am not touching upon in this paper, has also a similar one, and Miss Kerr one in the city, making three altogether. A few older girls were married before I left Tientsin, and two of them, on coming to visit their old homes, took the opportunity of coming to services, and reassured us by saying they still believed in the Christian religion. One, however, was obliged to outwardly conform to heathen ceremonies as her mother-in-law compelled her, but the other was living alone with her husband. They had no false gods in their house, and she was "teaching her husband to read" Christian literature.

In the boys' school there was one very interesting lad. It was beautiful to notice how the Lord opened his heart, and how he stood the fire of real persecution from heathen relatives. Some three years ago we sent him to a better school in Tung-Chou to be trained for a teacher or preacher, the expense being defrayed by friends at home. The accounts we get from time to time are good. He bears a good character in the school, and has made considerable progress in his studies. He will now be about twenty years of age. We can only pray and earnestly hope the Lord will keep him "faithful unto death." He alone can, and make him a great blessing to his countrymen in due time. He sometimes sends me a Chinese letter across the seas, which is always full of gratitude.

Many of the lads leave our school for work, but the future alone will reveal the influence of such day-schools when conducted on right lines—on the lines of those who for some years have been under Christian influences and have learnt by heart Christian books.

Let me here say that the expenses connected with Miss

Macey's work, such as the payment of teachers' wages and all other items, are all defrayed by good friends and relatives in England.

In closing, I must not forget to mention Miss Macey's interesting reading-class for married women meeting in her house. One of them a few years ago was a heathen. Now she and her husband and little family form a little Christian household. Several other women have lately been baptized and are giving every satisfaction, and some are the young daughters-in-law who desire that the wives of their sons should also become Christians and learn to read.

Besides all this, Miss Macey is doing Sunday-school work, and as much house-to-house visitation as she can make time for, taking the Gospel to those who will not come to hear it.

Perhaps some who read this might be tempted to think "how trivial, how foolish," and so it would be but for one fact—namely, that the tiny seeds our workers scatter day by day are immortal and eternal, and we believe that His word "shall not" and cannot "return unto Him void."

MARY ROBERTS.



WORK IN INDIA IN THE PAST.

PART II.*

BY MRS. LEWIS, OF BELLARY.

AFTER a time I became acquainted with the work of other stations. Mrs. Edward Porter, of Cuddapah, was a faithful help-meet to the missionary at that station. She had charge of a boarding-school, and ever tried, by every means in her power, to raise the women around her and bring them into the light and liberty of the Gospel of Christ. Her deep interest in the Lord's work in India never waned up to the time of her death, in her ninetieth year. It was her delight, even in extreme old age, to prepare boxes and parcels to send to Cuddapah, or to us at Bellary, and she kept up a correspondence with some of the natives to the end of her life.

There is one other lady I must mention. When a child, Emmeline Van Someren was the adopted daughter of Dr. and Mrs. Judson, of Burmah. On one occasion, when returning to America, they left her in Madras, where she afterwards married the Rev. W. Addis, who was appointed, in 1827, to Coimbatore. During the many years Mr. Addis laboured there, Mrs. Addis was never weary in well-doing, but was ready for every good word and work. She established a boarding-school for girls, visited the homes of the people, and by wise counsel made her influence felt for good upon all the women around her. When I first made her personal acquaintance she was passing through what proved to be a long season of trial. Mr. Addis, who had never revisited England, became a confirmed

* See January number, p. 15.

invalid, and retired to Coonoor, on the Neilgherry Hills. Here, for many years, nearly all Mrs. Addis' time was devoted to the care of her invalid husband and an afflicted son. At length, both these dear ones were called away, and Mrs. Addis had leisure for outside work. She was, by this time, well advanced in years, so that it was useless to think of returning to the plains; but there was still work for her to do. Her house had long been one of the Bible Society's Depôts, and many Bibles and Bible-portions were sold each year. It occurred to her that she might help the missionaries on the plains by trying to sell the articles sent to them from England to the visitors who, for six months in the year, through the Hill stations.

Mrs. Addis took boxes of lace and embroidery from the Lace Schools in Travancore, and articles from missionary boxes from any friend who wished her to dispose of them on the Hills, and right well has she succeeded. Two years ago she had sold things to the value of one lac of rupees (Rs. 1000.00).

When last at Coonoor I was much impressed, on looking into Mrs. Addis' room, by what struck me as a beautiful vision of consecrated old age. Her cottage stands on the hill-side, in a lovely spot on the Neilgherry Hills. In front is a pretty garden, through which a clear stream of water is always running. Her pleasant room is shaded by a picturesque verandah. In the centre of this room sits the venerable lady, now in her eighty-seventh year. Behind her, on a table, but well within reach, are specimens of the different kinds of Bibles, as sold by the Madras Auxiliary of the Bible Society. In front is a couch, covered with dolls, children's clothes, and other things from the various mission-boxes she has in hand. Near her, on a chair, is the box containing the lace sent her for sale; at her right hand is a small table, on which are writing materials and her numerous accounts.

Her book-keeping must be no small matter, seeing she has lace and embroidery from two or three different schools, and mission-boxes from many different places at the same time.

Mrs. Addis cannot walk much, even about the house, but God has continued her faculties, bright and clear, even to her present advanced age; and nobly does she use them in His service. Truly of her it may be said: "She hath done what she could."

Of the work done by women during the last twenty years of the century all readers of the CHRONICLE are familiar.

We know that many good and noble unmarried women have gone to the mission-field, fired by love to Christ and a longing desire to bring their less fortunate sisters to His feet.

"The whole wide world for Jesus" is our Society's motto. May this be the aim of each of us! Oh, that women, whether married or single, who are now in the mission-field, or who will enter it during the new century, may rise to their high privilege of being fellow-workers with God in this great cause! May the mantle of some who have gone before, yea,

even the Spirit of Christ Himself, descend upon all connected with the London Missionary Society, so that the new century may be one long harvest-time, full of the ingathering of ripened corn into the garner of the Lord!

STRUGGLES OF A BEGINNER.

BY MISS HORNE, OF AMOY.

TEACHING in a girls' school is perhaps the least interesting part of missionary work about which to write; but as that has been my work this year, and as I want the Amoy Girls' School to have a corner in your hearts, I am writing about that. I may well head this paper "Struggles of a Beginner," for to keep school after only ten months' study of the language (especially when the language is Chinese) is by no means an easy task, and many and many a time have I found myself either hopelessly stuck in the middle of a sentence for want of a word, or, worse still, have seen on the girls' faces a smile which could not be suppressed, and finally broke out into a laugh, over some ridiculous mistake I had made. Only the other day I gravely assured them that *snakes* were very useful in lighting fires, for the words for snake and paper are just alike, and are only distinguished by the tone of voice.

We have about forty scholars, eight of whom are day scholars. Almost all are the children of Christians, though two come from wealthier houses where the parents are neither heathen nor Christian. The chief subject taught is Scripture, our main object being to ground the children well in the Bible; but we also wish to teach them to think, and give them a little general knowledge which shall broaden their minds. To this end all learn arithmetic, and, after the first year, geography and elementary physiology. Each scholar is expected to remain at school *at least* three years, and we prefer them to enter when about eleven or twelve years old, though sometimes, in exceptional cases, we take them younger.

The morning lessons are planned out very much like an ordinary English school, but the afternoons are given up to the study of Chinese character. Our teacher, AI-á, is quite young, only eighteen. She came to us straight from the English Presbyterian School, where she was trained. She is very thorough and faithful, and has a very good influence among the girls. We have just started a little prayer-meeting on Saturday afternoon for the girls over fourteen, and next term we hope to develop this into a Y.P.S.C.E. One day a week is devoted to needlework. They learn to make their own clothes and shoes and to knit stockings. One girl is very clever at making worsted flowers, and some of them can make the artificial flowers and butterflies which are worn in the hair. Another thing we teach them is to play games. Every morning at eleven they have a quarter of an hour's recreation, and we go out in the playground and

play games such as tag, tirza, mulberry bush. New comers at first look on in a bewildered way. Soon they are quite excited in watching, and before long are as eager as any to play.

In the summer we give a three months' holiday, not only for our own sakes, but we think it good for the children to be with their parents part of the year, taking their share of the family work, and, we hope, trying to put into practice what they have learned of cleanliness and duty, and telling others the Gospel truths they have learned in school. In school the girls take it in turns to do the cooking, and under the supervision of our excellent matron they do all the household work and washing.

Bound feet are not allowed in our school. If girls come with them bound, they must unbind. This year we have had three girls with bound feet, one only thirteen years old. Her feet had not been bound very tightly, and will resume their natural shape; but one was nineteen when she came, and her feet, having been bound very small when she was little, will never be really straight again, though in time I hope she will be able to walk better than she can now. She is one of the nicest girls in the school; she is motherless, and as a child was betrothed to a heathen. He has become very poor and very wicked, but the engagement still holds good. Our only hope is in the fact that he has not yet paid all the money; and if he does not do this before she is twenty-five, she can be married to someone else. When she first came to school she knew nothing; now she can read and write very well, can answer any question on the Gospel history, and, better still, is, I believe, a true Christian.

Then there is another girl, named Diamond, who was entrusted to us by her old grandmother, who has since died; so we are keeping the girl until her betrothed, who is away in foreign parts, returns to claim her. Her relatives are all heathen; the old lady was the only Christian, and she was so anxious that Diamond should be one too.

I wish you could see our children in their scarlet or pink trousers, and dark-green or blue jackets, with their gaily-embroidered shoes and their bright faces; you could not help loving them, and longing that all might be counted among the Lord's jewels, "bright gems for His crown." For this we pray and work; will not you join with us?

JOTTINGS FROM LETTERS.

"I AM intending now to try and interest my boarding school girls in the poor lepers who have a Home at Neyoor, ten miles off. At the Hospital there, my great friend, Miss MacDonnell, works, and she has lately begun to visit regularly at the Leper Home, and teach some of the women and girls to sew. The poor folks there have such dreary lives, cut off from their fellows, and though many may not be suffering any pain, they cannot help, I think, looking on those in whose bodies the disease has made frightful ravages, and feeling that they will most likely become like them. Very few can read, so this

sewing is a pleasant occupation, and they seem brightening up and feeling a new interest in life. On Christmas Day they had a treat of buns, coffee, and fruit, and when I went to see them, with the doctor and my friend, I asked to see the sewing. They looked so pleased to bring their bags and display their work—little squares hemmed all round and then seamed together in rows. These are to make a quilt, and the first that is finished is to be given to the woman who behaves best. One poor woman always kept her hands covered with her cloth, and how she is able to sew is surprising, as she has lost at least the first joint of every finger by disease. My friend is so busy she finds a difficulty in getting the squares prepared for these poor women, so I hope to get volunteers among my girls for this work."—KATE DERRY (*Nagercoil*).

"WE are all of us feeling very sad about Mr. Phillips. It seems as if it cannot be true that he has passed away. Miss Linley and I feel we have lost a real and true friend. Our friendship has lasted a long time, and has never had a moment's interruption. Mr. Phillips was always ready to help us in any difficulty, and this in a kind and wise way. In this last Committee we all felt his presence very helpful. He is safely Home, and for him we can only rejoice, while grieving for those he has left behind."—M. E. FLETCHER (*Calcutta*).

"ANOTHER of my heart's desires seems on the eve of fulfilment—viz., opening the women's work in Bhot. I hope to go with three women and a man in April. This is all new ground and a new kind of work for me, and I shall need much wisdom and tact to bring it to a successful issue. Please pray for me and my fellow-workers also, that everything here, too, may be kept for the Master, nothing allowed to go back. I am looking forward to it with intense delight and hope. I did not realise before how much I loved my work and my people and my home here. My heart is just bubbling over with thanksgiving to God for having placed me in such a green pasture and with such delightful work to do for Him. Oh! indeed, we missionaries do not need any pity. There is no lot in life half so delightful and happy. I do wish more would taste and see how good it is. All the happy memories of those kind friends at home, too, are very pleasant to think of, and I thank God for all the privileges He granted while in England; but I love this land and this work best."—MARY BUDDEN (*Almora*).

"WE are getting round to a number of new villages, and there is any amount to do. We both see more and more that good native workers are what we need; they can get much closer to the people and be better understood. The women are invariably very much afraid of me at first, and I am finding out now that it is better to let the teachers win their way and make friends before I go near. I am very happy in the work, and so glad that I was sent to Mangari."—ROSE M. THEOBALD (*Benares District*).

"WHATEVER we leave undone, we must take time to pray; for we can do things on our knees we cannot do anywhere else; for then we are laying hold of God's Almighty strength, and He can do everything."—(The late ELSIE MARSHALL.)

THE LATE REV. W. B. PHILLIPS.*

MR. PHILLIPS, after a course of study at Western College, Plymouth, came out to India in 1875, to work in the Murshidabad district.

When he arrived in Murshidabad he found the L.M.S. work almost confined to the town of Berhampur. There had been to a certain extent a reaction against the wide and apparently fruitless itinerancy of many years previous. Since the opening of the work in 1824, the missionaries had year by year taken extended tours in this and the surrounding districts. Conversions had, however, been very few, and Rev. S. J. Hill had, for one, decided that such itinerancy was not a wise use of missionary strength. He therefore devoted almost all his time and energy to the carrying on of an Anglo-Vernacular school at Khagra, Berhampur, looking to the Scripture teaching, and to the effect of Christian life and character upon the students, as a powerful evangelistic force.

For several years, while learning Bengali, Mr. Phillips worked side by side with Mr. Hill in the school. But when he had acquired the language, which he came to speak with wonderful efficiency, Mr. Phillips reopened the itinerancy work in the district. For two or three years he went hither and thither, by boat or in tent as best he could, feeling his way, so to speak, and learning the possibilities of the district. But realising that such irregular work was unsatisfactory, he finally built the boat *Jessie*, and in it for twelve years toured up and down the River Bhagirathi, which runs through the length of the Murshidabad district and divides it almost in half. Month after month, except in April and May, Mr. Phillips went up and down the river, preaching in the villages, conversing with inquirers, winning the sympathy and respect of Hindu and Mohammedan alike. I myself, after his transfer to Calcutta in 1891, had many opportunities of visiting the same villages, and I found abundant reason to realise the good work that had



THE LATE REV. W. B. PHILLIPS.
(From a photo by MARTIN & SALLNOW, 418, Strand,
London, W.C.)

been done. It was not only that throughout the district, north and south, east and west, Mr. Phillips would be affectionately inquired after; it was not merely that Hindu Zemindar and Mohammedan Nawab honoured and admired him; but it was rather that in village after village I seemed to feel as if the people had come to realise the meaning of the Gospel message, and to know that the words the preacher spoke were words of love and sympathy. Again and again, in the villages where Mr. Phillips had toured, I felt as if the Christ was real to the people and as if the coming of the Kingdom was very near possibility. Maybe, if we had more faith and prayer, the conversion of Bengal might be very speedy.

Regularity was a great note in Mr. Phillips' work. He very carefully trained the evangelists who worked with him. Together they had prepared a series of addresses, dealing with the main features of the Gospel, setting forth the truth, with illustrations suited to the village people, so that there was always both substance and attractive force in what he said.

The actual baptisms in Murshidabad from this itinerating work were few; but now and again news came of baptisms in other districts of people who had heard and accepted the Gospel message preached along the Bhagirathi River.

Mr. Phillips' work was not confined to itinerating. During the time that he spent each month in the station of Berhampur he devoted a great deal of attention to a school that had been established in Gora Bazar, a suburb of Berhampur. This school was mainly for Mohammedan boys. The schoolhouse built by Mr. Phillips in a central situation has also proved very useful both for Sunday-school work and as a preaching-hall. But, best of all, the Mohammedan teacher

of the school became a Christian, and though he and his family relapsed two years ago into their old religion, yet they have now voluntarily returned to the fold of Christ, and the wife, who had hitherto held out against baptism, has also professed herself a Christian.

Mr. Phillips was an ardent temperance man. He established in 1876 a total abstinence society at Berhampur, which has held meetings every two or three months. This Society has a Christian for its secretary, but is open to Hindu, Mohammedan, and Christian alike. There is no doubt that this Society has had a very powerful influence upon the educated young men of Berhampur. Prominent Hindu

* William Benjamin Phillips was born at Manchester on September 8th, 1848. In 1868, when residing in Birmingham, he joined the church connected with Lozell's chapel, and from that church came to the Society, and went to college. He leaves a widow, two children, and a widowed mother to mourn his loss.—ED.

gentlemen of the neighbourhood have several times expressed their sense of the benefit that has accrued from it. Two or three drinking-shops in Berhampur were closed through its efforts. A petition presented by this Society to Sir Rivers Thompson, and a long conversation Mr. Phillips had with the Lieutenant-Governor on the outstill question, had much to do with the abolition of that system.

But perhaps the best work Mr. Phillips did was in the Christian community in Berhampur. Several instances might be quoted of men now working as catechists and evangelists, or in responsible positions outside the Mission, who but for his patient care would never have risen above the low spiritual level of their early days. In two or three cases Mr. Phillips found native Christian families living in outlying villages an all but heathen life among Hindus and Mohammedans. These families he reclaimed for Christ, and some of them are to-day living witnesses to his faithful loyalty to Christ and to His flock.

In 1891, Mr. Phillips was transferred to Calcutta, and became pastor of Union Chapel. His work there was again thorough and patient, and the congregation marked their appreciation of his services by the gift of a gold watch on his leaving on furlough in 1894. During his pastorate Mr. Phillips preached regularly in Bengali and English at the Bow Bazaar preaching chapel, and managed by sheer, persistent patience to control and break down the determined opposition of a band of Hindu students, who went even to the length of attacking the preachers, so resolved were they to stop the work there. In the formation of the Lord's Day Union Mr. Phillips took a prominent share, and he also gave valuable evidence before the Opium Commission.

The life that closed on February 1st had thus been full of good work. For myself I would like to say here, what I have often said in private, that Mr. Phillips was a good man to succeed. Both in Berhampur and at Union Chapel I have immediately followed him, and I have found in each case a good foundation, well and truly laid. To him Christ Jesus was a reality, and he made Christ a reality to those among whom he lived and taught. W. G. BROCKWAY.

FOLLOWING the distressing murder of Mr. and Mrs. Johnson, of the Friends' Mission, a strange recrudescence of idolatry occurred in the country districts of Central Madagascar. There was quite an outburst of idolatrous fanaticism, which the more intelligent and better natives were unable to hold in check. The heads of villages publicly set up idols, and crowds of people assembled to do the idols honour by dancing round them, by slaughtering oxen, and by drinking rum. Happily this relapse was of short duration. When the last letters left the excitement had died out, the services were well attended, and large additions were being made to the schools. Even the most backward villages were astir with a desire to gain knowledge.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

CHINA.

AT the meeting of the Hankow Committee of Missionaries at the beginning of the year, the Secretary (Rev. A. Bonsey) had the satisfaction of reporting that, in the district of King Shan, the native Christians had presented two houses and the land on which they stand to the Society for the use of the native church in those places. Funds having also been sent to members of the Committee to be used at their discretion, a portion of that money has been devoted to the purchase of a house at Sz Pan Ho. Two of these three houses have been repaired, the funds being provided locally. The native Christians of the district have themselves given over 300 dollars to this object, and have toiled hard in putting the two houses in repair. The worth of their labour so freely given is estimated at 90 dollars at least, without considering the superior work and greater diligence of these voluntary labourers. The property thus acquired by the Society is already worth nearly a thousand taels, and, when the third house has been put in repair, will be worth considerably more.

THE Rev. G. J. Allen, D.D., of the AN INTERESTING American Southern Methodist Episcopal APPEAL. Mission at Shanghai, has communicated to one of our missionaries in South China the pleasing intelligence that a new and unexpected application has come to him in the form of an inquiry by one of the Hanlin gentry for a missionary to go to his native place, Lü Chow fu, in the Anhwei province, the home of Li Hung Chang, to introduce the benefits of Western learning in connection with his missionary labours. He promised his personal support and influence in such a movement, with an offer to find accommodation—indeed, offering accommodation in his own quarters in that city for a beginning. The same man proposes to put his own daughter and the daughter of a friend of his in the Girls' High School of the A.S.M.E. Mission at Shanghai, and has otherwise manifested his conviction that the best results to his country are to be expected from the labours and influence of the teachers of the Christian religion.

INDIA.

THE native Christian church at Berhampur, as well as the small groups of Christians at Jiaganj and Murshidabad City, have given their Sunday collections during the past year to the local Centenary Fund, which is to be devoted to the opening of the Jiaganj Medical Mission, under the charge of Miss E. L. Nicholas, M.D. Their gifts have amounted to 139 rupees. The Berhampur Church is going to devote another year's collections to the same purpose. The Bhowanipur Church in Calcutta has claimed to be unique in this respect, but we are sure they will rejoice to have this crown taken away from them, and to find they share the distinction with three smaller sister churches.

MISS HASKARD, of Bellary, finds that on all sides the women are becoming eager inquirers about Christianity; several are only waiting for permission to leave all and become Christians. A woman, while on a pilgrimage to Hampe to merit pardon, passed through Bellary and had a talk with one of the native Christians. She was much impressed with the story of Christ's sufferings. She went on her pilgrimage, but failed to receive what she was seeking, and again came to Bellary. "We taught her," says Miss Haskard, "more of Jesus' love, and she appeared to understand; but we feared that when she returned to her village she would forget what she had heard. But, instead of forgetting, the Word had taken such a hold on her that she could not rest, but returned to us for more instruction. She believed and found peace, and was baptized on Sunday, February 2nd. She is now in the Home, but hopes soon to go to her village to tell the story to her friends."

MADAGASCAR.

AT the first meeting of the enlarged Committee of the Imèrina Native Church Union a very important point came up for consideration—viz.: "By what distinctive name should the churches in Madagascar in communion with the L.M.S. be known?" Strange to say, we have hitherto had no special name to distinguish us from the congregations gathered here by other missionary societies. Some few of the Malagasy are fond of calling themselves "Independent," and in Government returns of schools they have often classed us under this designation. But this is obviously so incorrect as applied to our peculiar church system, which is really a compound of Independency, Presbyterianism, and Episcopacy—the second of these, perhaps, is most prominent—that we missionaries have never called our churches by this name, nor encouraged its use. We are called "Methodists" by the Jesuit priests and by the French generally, a name which, again, we never use of ourselves or our churches.

After much discussion, and after several other names had been suggested and failed to secure general support, it was finally decided, by a very large majority, that henceforth our name should be "*Ny Fiangonana Malagasy*," and in official documents or returns, with the addition of the words "*Miray amin'ny L.M.S.*," or F.F.M.A., as the case may be—in plain English, "The Malagasy Church (in connection with the L.M.S.)," substituting the initials of the Friends' Foreign Mission Association when the churches (120 in number) in their district are referred to.

New Government measures as regards registration of schools and congregations have made a step of this sort necessary, and we all feel satisfied that the decision of the Committee has been a wise one. The name accepted has the merits of (1) brevity, (2) freedom from foreign words and so easily pronounced, and (3) nationality; for although some few objected to the name as excluding other Christians here, it was replied that all others took a national or personal name, not Malagasy. Thus, the Roman Catholics are, of course, "Roman," the Anglicans are "The Malagasy 'Ecclesia' in connection with the Anglican Church," and the Norwegian congregations are "Lutheran" or "Norwegian," and none of these would accept our name as now agreed upon without some other distinguishing phrase. Our churches, we think, may, without any assumption, take the collective name of "The Malagasy Church" (or "Churches," as there is no plural form of noun in the language), since (1) for more than a quarter of a century they were the only Christian Church on the island; (2) they now include by far the largest number of professing Christians in Madagascar; and (3) our object eventually is, and has always been, to render them self-supporting and independent of foreign aid and guidance, and managed and instructed by the Malagasy themselves. And finally, by adding to the chief name the words, "In connection with the L.M.S.," &c., they still acknowledge their indebtedness to the English Christians, who have for so long sent them instruction, and have done so much for their enlightenment and civilisation and for the spread of the Gospel among them.

J. S.

SOUTH AFRICA.

THE annual gathering of the different branches of the Kuruman Church was held during the first week of January. A large gathering was not expected, as the people have been in a state bordering on starvation; but many more than were expected came from the north. Some of the towns are a long way off, and to come to Kuruman and return home involves a journey of two, or in some cases three, weeks. Among the candidates received was one from a town far away in Kalahari, part of the fruit of the good work which is being done there by an unpaid Mokalahari native evangelist. It appears that these

people in the desert belong to the Morokweng Church, and so will come under the care of the Rev. J. Tom Brown, as that part of the district has been assigned to him. "I believe," says Mr. Brown, "that the declension from the faith and the low state of spiritual life among our people are largely due to the fact that they are left without spiritual supervision, save such as can be given by one of themselves, for years at a time." The Kuruman Church, which has been thoroughly renovated, and supplied with new seats and an elegant platform and reading desk, was reopened on the first Sunday in the New Year. Mr. Tom Brown has translated three hymns out of the Centenary Hymnal—viz., "The whole wide world for Jesus," "Gospel Bells," and "Go Forward"—and these were sung on the occasion by a choir specially taught to sing them. The last-named hymn, by Professor Armitage, to the Rev. Stanley Rogers' tune, "Kuruman," was sung with a zest and enthusiasm which it would be difficult for an English congregation to excel. The Rev. Roger Price has just completed a new translation of the Old Testament from the English Revised Version, which has involved three years of very hard work.

THE Rev. J. Tom Brown, of Kuruman, has paid a visit to Morokweng, one of the most heathen towns in Africa. THE CRUELTY. chief is not only a heathen, but a drunkard, and is guided entirely by the worst characters in his town. He has repeatedly set the law at defiance and resisted the Government in its efforts to repress theft and murder. "He is, of course," says Mr. Brown, "at all times very hostile to our work, but at present his hostility is taking an aggressive form. In a recent case one of the chief witnesses for the Government was a Christian, who not only told the truth when the case first came on, but held steadily to it after repeated examinations—a most unusual thing for a native to do. The evidence of this man was so strong that the case is sure to go against the cattle-stealers. This is more than the chief means to bear, so our church is to be burnt to the ground, our native evangelist is to be driven away from the place, and everyone who adheres to Christ is to be punished in some way or other. I do not think anything will be done while I am here, but undoubtedly a testing time is coming for our Christians. Pray for them with us that they may be able to stand! Out of this present trouble good must come. The cup of this tribe's iniquity must be full. Their treatment of their slaves is barbarous: flogging to death is not uncommon; maiming and mutilation is very common. Some of these slaves are good Christians, and one of them has for many years been a teacher even of their masters. Oh, that some of the tenderness of the Christ might enter into their hearts! The English law may do much to abolish these horrid crimes, but nothing save Christ can change the hearts of the men who can conceive and carry out such modes of punish-

ment as are practised. When we look at this huge district, about 14,000 square miles in extent, with its villages scattered up and down, one is tempted to ask: 'What is one among so many?'"

CENTRAL AFRICA.

URAMBO
MISSION.

SINCE the departure of the Rev. T. F. Shaw, Mr. Draper has found his hands full of work. He has conducted the daily service regularly, also the boys' school, and has attended to the sick, and has visited the people, in addition to manual labour. "Some of the people," he says, "are very considerate, and come to see me very often during the day, saying: 'Now that you are alone, we must come to see you oftener.' The local chiefs also have come, and have sent, besides, many kindly messages. Last Sunday (December 8th) there were more people at the service than I have seen for a long time, and amongst the number were four chiefs and a number of head-men. It was a very inspiring service to me, and I believe all present were interested. As for the singing, it was most hearty. I spoke to them of heaven as being a happy meeting place for all those who truly love the Lord Jesus Christ as their Saviour whilst here below, and, as I spoke, how I did pray that some might make the start to live for Jesus. I very often feel sad when I think that not one, so far as we know, shows any desire to live a better life; but I do believe some good has been done. I believe some are the better for having been here. Of one thing I am certain: the people take more interest in coming and in what we say than ever before. Oh, that here God's blessing may dwell! As for myself, I have felt great joy and peace in knowing that Jesus was near me at all times to help and bless me. And He has blessed me abundantly. Then, too, when I think that I have been here over seven years, and no harm has come nigh me, my heart is full to overflowing to God for all His love and goodness."

FROM THE SECRETARY OF THE WATCHERS' BAND.

IT is again my privilege to ask that the members of our worldwide Band will specially remember in prayer our forthcoming anniversary meetings. These will only fulfil their purpose as they are made available for extending the knowledge, for strengthening the faith, for quickening the zeal, and for deepening the interest of all concerned, so that as the result there may be throughout our churches a fuller consecration of heart and life, of time and talents, to the extension of the Redeemer's Kingdom.

ARRANGEMENTS have been made for the annual meeting of the Watchers' Band, which I have no doubt will meet with general approval. It will be held in the City Temple, on Wednesday, May 13th, at 3 p.m. The Rev. J. H. Jowett, M.A., President of the Carr's Lane Branch, Birmingham, will occupy the chair, and the speakers will be the Rev. W. F. Clarkson, B.A., President of Above Bar Branch, Southampton, and the Rev. J. J. Poynter, President of Christ Church Branch, Oswestry, in addition to two missionaries.

THE attendance at our annual meetings has grown with the growth of our movement. Our first meeting, in 1893, was held in the Lower Exeter Hall, when not more than 250 attended. In 1894 we met in the Great Hall of the Cannon Street Hotel, when an assembly of about 700 was secured. At our meeting last year in the City Temple it was estimated that at least 1,400 were present. This was a most inspiring gathering, which clearly manifested the vitality of the organisation. The character of the meeting now in view it is largely for our "Watchers" to determine. Let every one who can do anything to promote its success see that his opportunities are fully utilised. Let every one who can be present determine to come himself, and, if possible, to bring at least one other. And yet more, let every one who has learned something of the marvellous power that lies in prayer weigh aright the power he possesses, and it will be seen that, with more earnest pleading and more vigorous effort, there will be yet greater increase, and still more encouraging and fruitful results.

As our hearts are in full sympathy with Christ, so we shall have regard for all that concerns His people and for all that affects the interests of His Kingdom all the world over. We believe in prayer; it is our strength, our hope, our confidence. I would, therefore, heartily commend an appeal which has just reached me from one of our members in relation to the cruel persecution of our Armenian brethren. The special point of the appeal is that, whilst praying for God's persecuted people, we should go deeper and pray earnestly for the conversion of the Sultan and the Turkish nation.

MANY of our members will doubtless be glad to possess one of the new reading cases which have just been provided for the Manual and Atlas and the List of Missionaries. It has been found that these, being in constant use, are liable to get soiled, and, therefore, require some protection. To meet this need, a very neat and strong case has been prepared, within which, by means of an elastic band, both the Manual and the List can be secured together, and will thus be always available for reference. The case is supplied in best maroon cloth, at 6d., or in best roan leather, with gilt lettering, at 1s. 6d., and will be sent free per post for 1½d. each extra, or complete with copy of the Manual for 1s. and 2s. respectively.

JAMES E. LIDDIARD.

NEW BRANCHES.

LONDON.

<i>Branch.</i>	...	...	...	<i>Secretary.</i>
Brixton (Loughborough Park)	...	...	...	Miss M. J. Newman.
Islington (Upper Street)	...	...	...	Miss M. G. Cartwright.

COUNTRY.

Dartmouth	...	...	...	Miss M. Pound.
Haslemere	...	...	...	Miss Whymper.
Huddersfield (Highfield)	...	...	...	Mr. F. W. Dearden.
Lincoln (Newland)	...	...	...	Mr. F. S. Lambert.
Sheffield (Broompark)	...	...	...	Miss J. T. Leader.
				Miss J. Barnes.
Swinton	...	...	...	Mr. W. Flockton.

THE COLONIES.

VICTORIA.

Brighton	...	...	...	...	Mrs. Haines.
Camberwell	Miss Langton.

SOUTH AUSTRALIA.

Adelaide (Rose Park)	Miss E. E. Brown.
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WEST AUSTRALIA.

Perth	Mrs. Kühn,
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NEWS FROM OUR STATIONS.

PERSONAL NOTES.

CHINA.—On the eve of Dr. Cantlie's departure from Hong Kong, the members of the Committee of Missionaries expressed, by resolution, their high appreciation of the ungrudging services and substantial aid which he had rendered to the Medical Mission work during the whole period of his residence in the colony.—The New Year's prayer-meetings at Hankow were most successful. A spirit of great earnestness prevailed and, at the last Chinese gathering of the series, the new chapel was taxed to its utmost capacity.

INDIA.—The Mission circle at Berhampur, in common with the whole community of that place, have suffered a great loss in the departure to England, on furlough, of the Magistrate and Collector of the Murshidabad district, J. Kennedy, Esq. Mr. and Mrs. Kennedy have made themselves beloved throughout the district, both by their habit of kindly accessibility and by their truly Christian character. Their friendship, as well as their frequent practical help, has been a source of much encouragement to the missionaries in the district, who most sincerely regret their going away. Their influence among the European population has been most wise and healthful. Many are the kindly wishes that will follow them across the seas during the period of well-earned rest and re-union with their friends.

MADAGASCAR.—The new French Resident - General, M. Laroche, reached Antananarivo on January 15th, and General Duchesne left for France shortly afterwards, "with the gratitude and goodwill of all Europeans in the country. He has acted like an honourable gentleman throughout." Another of our missionaries testifies: "The General has accomplished wonders within the last three or four months, and will always be remembered by both natives and Europeans as a truly able, kind, just, and humane man." M. Laroche also speedily won the esteem and confidence of our missionaries.—Mrs. Peill has been bestirring herself to arrange meetings for French Protestant soldiers in the capital. Mr. Standing, of the F.F.M.A., who also speaks French, is likewise throwing himself very heartily into the work, while the Rev. J. and Mrs. Sharman are showing their sympathy, and rendering valuable help, by opening a room in their house in the early stages of the effort.—Rafanoharana, a former governor, has been re-appointed to Fianarantsoa. "Of all the governors we have had," writes one of our missionaries, "none have been so trustworthy and upright as he."

AFRICA.—The Rev. F. G. G. Kayser, who died at Alice, South Africa, on February 5th, at the age of sixty-eight, was the son of the Rev. F. G. Keyser, also a missionary of the Society between 1827 and 1859. Mr. F. G. G. Kayser commenced work as a schoolmaster at Knapp's Hcpe, Kafriland, where his father was then a missionary, in 1849. Besides carrying on school work, he assisted in evangelistic effort at the out-stations, and on being ordained, in 1860, he took charge of the station and out-stations, his father having retired from active service in 1859. Mr. F. G. G. Kayser himself retired from active service in 1884, and Mrs. Kayser died at Alice in the following year.

AUSTRALIA.—We regret to learn that the Rev. J. C. Pepper, B.A., has died at Mildura from an attack of typhoid. He received his ministerial training at Camden College, under the Rev. Dr. Fraser, prior to taking his degree at Sydney University. At the expiration of his college course, he offered himself to the Society for foreign service, and was accepted conditionally, the cause for delay being that the Society had so many offers of service in excess of the compass of its finances that many, probably one-half, had to wait for a time. Amongst this number were three or four Camden College students, of whom Mr. Pepper was one. Meanwhile, through the Congregational Union of Victoria, he undertook the pastorate of the Congregational church at Mildura, where he was working with marked success up to the time of his illness. The deceased gentleman is the second son of the Rev. Thos. J. Pepper, of Burwood.

NEW GUINEA.—The Rev. J. Chalmers reached Thursday Island on New Year's Day, and hoped to start for the mainland and islands, *en route*, in the course of a few days after the despatch of his letter.

ECHOES FROM THE HOME CHURCHES.

A FRIEND in Whitehaven gives a cordial testimony to the value of mite-boxes, after a practical experience of the same. The idea of thanksgiving—saying "Thank you" in this form for thousands of mercies which are daily received and so rarely acknowledged—appealed to one woman's heart there, and under her influence it spread to twenty more. The boxes have lately been opened, and realised the substantial sum of £7 14s. 3d. Pieces of postage stamps were found attached to many of the coins in the boxes, on which were written the reasons for thanksgiving, such as: "Thanks for no pipes bursting during frost"; "Because I was not born a Chinese or Hindu woman"; "Because the lines have fallen to me in pleasant places," &c. Our friend writes that it is "perfectly certain that without the boxes the money would not have been given, and that it did not interfere in the slightest degree with the ordinary giving of each boxholder."

IN connection with the Children's Missionary Bands which are springing up here and there, a very pleasing instance of catholicity of spirit has just been found. From a village in South Devon, a lady (Miss Partridge) went out last year as a missionary to Africa, under our Society. The head mistress of the Board school in this village, a Wesleyan and a supporter of the Foreign Missions Society in connection with that body, has since begun a Band in the school to help the work which our lady missionary is doing in Africa. But not only are the scholars members of this Band; amongst the "grown-up" portion of it may be found friends from all sections of Christ's Church who had known "our missionary" from childhood.

SCHOOL FOR MISSIONARIES' DAUGHTERS.

LIST of names of thirty-six pupils who passed the Cambridge Local Examinations, December, 1895:—
 ° Distinguished, R.K. (Religious Knowledge), E. (English), F. (French), M. (Music), B. (Botany), A. (Arithmetic), H. (History), G. (Geography).

SENIORS.

Class I.—Jones, E. M., India, * R.K., E., F.; Williams, M. I., Jamaica, * E.
 Class II.—Helm, A. K. W., Africa, * E., F., M.; Williams,

G. F., Cardiff, * E., F.; Fische, J. M., China, * E.; Fische, M. H., China.

Class III.—Swallow, A. M., China, ° E.

Satisfied the Examiners.—Lawes, M., South Seas; Summers, L. M., India.

JUNIORS.

Class I.—Division I.—Bulloch, M., India, * R.K., E., F., B.

Class I.—Division II.—Bate, A. D., India, * F.

Class II.—Rowlands, M., Madagascar, ° R.K., F.; Fische, N. E., China, ° R.K.; Price, D., India, ° R.K.

Class III.—Evans, D. B., India, * R.K.; Edge, A. L. M., Cosham; Williams, E. A., Cardiff.

Satisfied the Examiners.—Brown, L., Africa; Grenfell, P. E., Africa; Griffiths, E. M., India; Williams, M. E., Jamaica.

Student between 16 and 17 who has satisfied the Examiners.—Marriott, J. K., South Seas.

PRELIMINARY.

Class I.—Cousins, E. C., Madagascar, * R.K., A., E., F.

Class III.—Hacker, W. M., India, * E., H.; Heberlet, J. A., India, ° E.

Satisfied the Examiners.—Emlyn, E. S., India, ° G.; Bate, F. L., India; Helm, E. E., Africa; Hockett, L. E., Madagascar.

Students above 14 who have satisfied the Examiners.—Bulloch, W., India; Hadfield, F. E., South Seas; Harris, C., Perry Bar; Sibree, E. I., Madagascar; Thomson, A. F., India; Vaughan, J. E., India; Vaughan, F. A., India.

ANNOUNCEMENTS.

ARRIVAL IN ENGLAND.

MR. W. H. NUTT, from LAKE TANGANYIKA, CENTRAL AFRICA, overland *via* Naples, March 16th.

DEPARTURES.

THE REV. E. LEWIS and MRS. LEWIS, proceeding to the AUSTRALASIAN COLONIES as a deputation, embarked per steamer *Orizaba*, for ADELAIDE, February 21st.

THE REV. E. P. RICE, B.A., returning to CHIK BALLAPUR, SOUTH INDIA, with MRS. RICE, embarked per steamer *Oriental*, for Bombay, March 6th.

BIRTHS.

CAMPBELL.—On December 2nd, at Jammulamadn, South India, the wife of Dr. T. V. Campbell, of a son.

GOULD.—February 5th, at Kurnman, Bechwanaland, South Africa, the wife of Mr. A. J. Gould, of a son.

DEATHS.

MURRAY.—January 19th, at Tientsin, North China, Frederick Roberts infant son of Rev. D. S. Murray, aged 5 weeks.

PHILLIPS.—February 1st, at Berhampur, Moorshedabad, North India, the Rev. William Benjamin Phillips, aged 47.

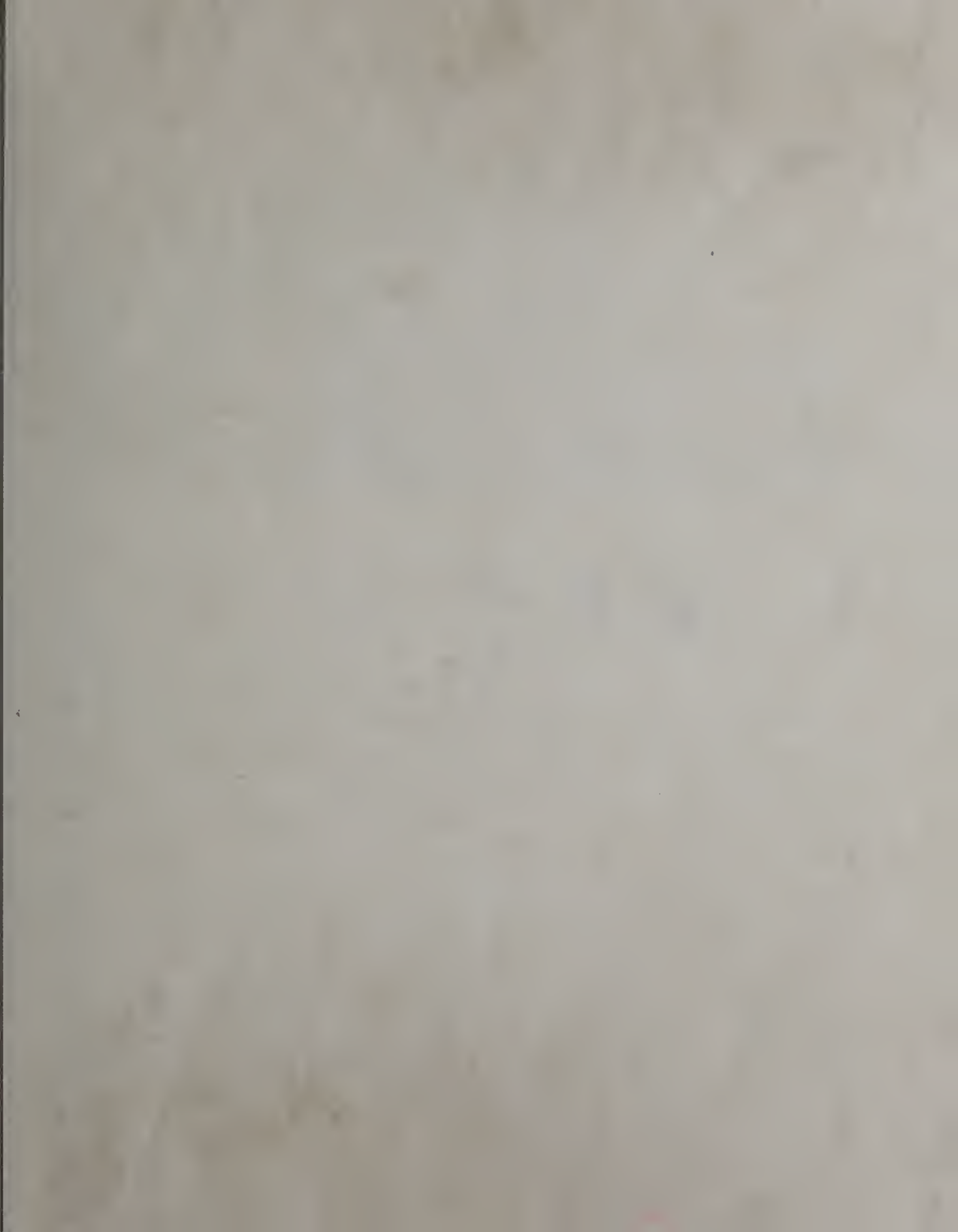
KAYSER.—February 3rd, at Alice, South Africa, the Rev. Frederick G. G. Kayser, formerly a missionary at Knapp's Hope, Kafirland, aged 68.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.



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